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RELIGIOUS EDUCATION AS AN INSTRUMENTALITY FOR SOCIAL CHANGE

by

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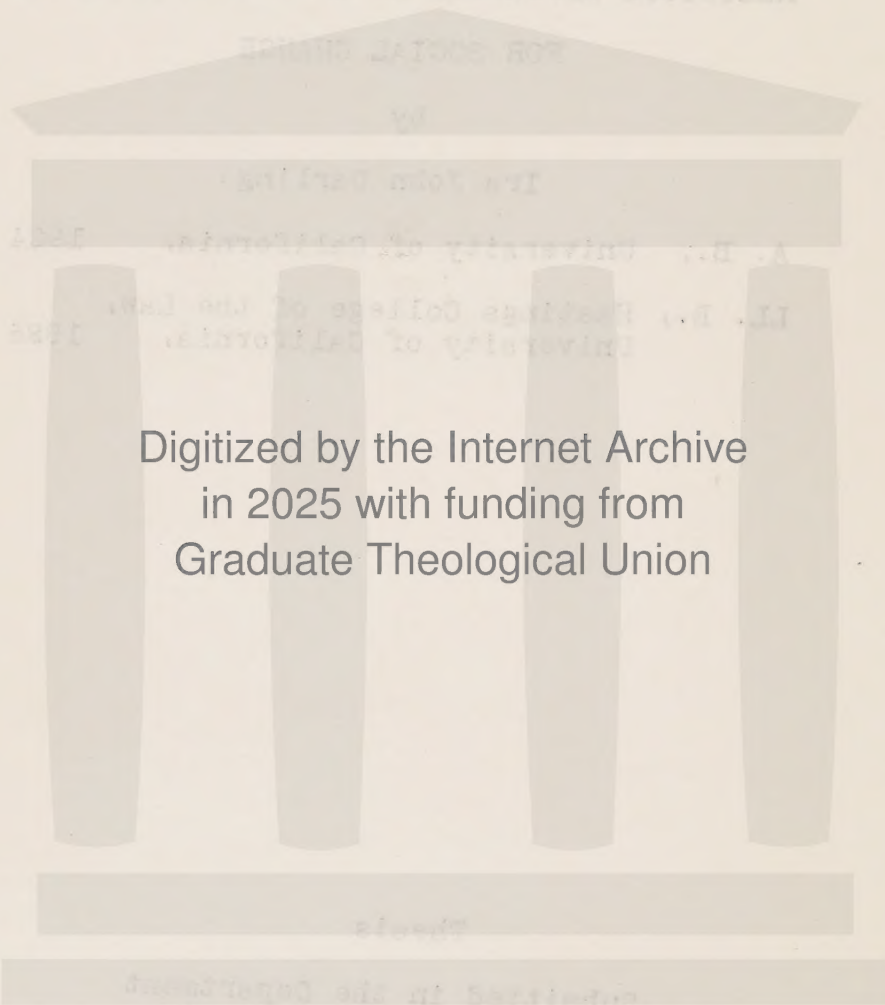

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Introduction

In considering the problem of religious education as an instrumentality of social change the writer has endeavored to answer the following questions: What would be the social effect of the scientific attitude in religious education? What would be the social effect of including in the system of organized religious education the assumption that human personality is of supreme value in human society and entitled to respect as such? What techniques would solve the unusual problems in a system of religious education with these bases?

Definitions

Religion is herein considered to be an all-inclusive personal philosophy which underlies and motivates all of ones conduct. It includes the attitude which a person takes toward his fellow men.

Education is the control and enrichment of experience in such a way as to encourage creative personal and social integration.

Propaganda is taken to mean the spreading of ideas through the use of deceit. This element of deceit may be the use of partial truths.

Revelation is the "awakening of human consciousness to the presence of the divine, or the eliciting of human devotion to a divine ideal; and to be religious is simply to have this consciousness or this devotion."[1]

Personality is the fundamental psycho-physical person as developed and integrated through life experience.

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1. McGiffert, Arthur Cushman. The Rise of Modern Religious Ideas, p. 302.

I. BASES OF RELIGIOUS EDUCATION

§ 1. Scientific Attitude

Religious education, using the scientific method, would have some of the following characteristics.

There would be a careful distinction between solving a problem and proclaiming a solution after it has been found.

When we have arrived at a solution we must consider it as tentative and hold it only until a better solution can be found. This view leaves plenty of room for the evangelistic spirit. When one has found a solution which presents any degree of satisfaction he will naturally be anxious to proclaim it as good news.

The very use of the scientific attitude in religious education would develop in people the habit of constructive, intelligent criticism.

All available facts would be utilized. All facts would be criticized, even fond beliefs would be criticized. This constant sifting of facts would serve to eliminate objectionable bases for religious beliefs. If all of the facts used in religious education are not carefully criticised at the earliest possible moment religion will be built upon superstition and will have to be torn down repeatedly,- perhaps so often that people will lose all faith in the function

of religion.

In addition to the content of religion being based upon material selected in a scientific manner the scientific method should be used in its presentation. People will thereby become accustomed to the scientific method. To some extent they will become able to protect themselves against "false prophets".

§ 2. Respect for Personality

The scientific method has its limitations. Not everything is susceptible of scientific investigation and demonstration. Any complete philosophy of life must embrace matters which lie beyond the reach of the scientific method. These matters must be taken on faith. Religious education must take on faith the theory that personality is of value. It assumes that all persons are of value. It is largely an assumption to hold that under proper conditions the normal person will develop a desirable personality.

II. METHODS IN GENERAL

§3 Time

Certain hours have long been traditional for the

holding of religious meetings. There is some value in making use of the habit of people of assembling at these hours. The hours should not be changed without reason. But where a reason for a change in hours does exist then the change should be made. The hour should fit the needs of the people. The people should not be required to uselessly adapt themselves to designated times.

Discussion groups can be held on Sunday evening. A midweek meeting can be used. Meetings in the homes of members on a week day evening may prove desirable. Other occasions that can be used for religious education ~~education~~ are conventions of church organizations, summer conferences, and other such meetings.

In addition to all of the formal experiences in the religious organization the individual is undergoing many experiences at other times. The religious educator must seek to take advantage of these other experiences of the pupil. The educator will not be present when most of these other experiences take place, but he can aid in guiding the pupil toward desirable experiences in the week to come, and he can aid the pupil in interpreting the experiences of the past week. It is thus apparent that the time of religious education is not confined to the hours when the pupil is present in the building occupied by the religious organ-

ization.

§ 4. Place.

The curriculum of religious education is experience.[1] The experience of the pupil is not limited to the church edifice. The experiences are found in various places during the week. Wherever the pupil encounters experience there is a proper place for religious education.[2]

Some of the pupil's religious education may take place in the public library where he is reading, in a hall where he is listening to a lecturer, on a street car where he reads a newspaper, in fact, wherever he is his education is taking place.

This view serves to free the church from the theory that it is something apart from the world, that its functions are not concerned with the activities of life. The parish of the church becomes so broad that it includes even the places of employment of its members. The responsibility of the church for criticism of the economic order becomes apparent. The church realizes that its religious education program on Sunday may be nullified by the employment of its members in a competitive society during the week.[3]

1. Bower, William Clayton. The Curriculum of Religious Education, p. vii.
2. Lindeman, Eduard C., The Community, passim.
3. Horne, Herman Harrell. The Democratic Philosophy of Education, passim.

§ 5. Equipment

Since religious education is concerned with experience it follows that any material thing which aids in bringing experience to the member at any time is part of the equipment of religious education. This does not merely refer to those things which are connected with the experiences of the member on Sunday while he is in the church building. The equipment of religious education includes the daily newspapers, the libraries, the schools, the moving pictures, and in fact, all material things into which the pupil comes in contact.

For the church to attempt to own all of the equipment which brings character influencing experience to the individual would be futile. The individual would have to retire from the world and use only the equipment furnished by the church. The financial burden on the church would be too great. It would tie the church too closely to the prevailing economic system. The close tie would prevent honest and fearless criticism.

§ 6. Oral Presentation

The scientific method requires the greatest amount of criticism and free exchange of ideas that conditions will permit. Respect for persons requires that so far as possible the views of all persons be considered.[1] The scientific at-

1. Lindeman, Eduard C. *op. cit.*, p.

titude requires that all opinions be examined for values. Lack of time makes complete discussion of every issue impossible. It then becomes necessary to work out forms of compromise which will give the greatest amount of expression within the available time.

A small group permits a great amount of expression from each individual present. Thus a small discussion group is seen to have the advantage of rather free expression of ideas. But it has the obvious disadvantage that only a few people can be accomodated in the meeting at one time. It is only in a small group that free discussion can take place without consuming an undue amount of time. If free discussion be attempted in a large group it also tends to break the group into several smaller units.

The length of time available is another factor which must be considered. A group of people discussing an interesting topic like to continue usually for an hour or more. A lecture of an hour's length is rather too long for most non-academic audiences, while a sermon of one hour in length has become almost unheard of.

Thus, if the group is small and there is considerable time available it would seem that the discussion method is best.

One factor in deciding upon the method is the past experience of the audience. If people are accustomed to

the discussion method they may be able successfully to conduct a discussion when an audience inexperienced in that method could not have done so.

Group solidarity and mutual confidence is another factor in deciding whether the group discussion method will be successful. If the people have often functioned as a group they will easily handle a subject in discussion. If the people are not well acquainted with each other an attempt to use the discussion method may result in a stilted and unsatisfactory meeting.

Where the audience is large the easiest way to present material is with the lecture or sermon. One person expresses himself and the others listen.

The lecture or sermon has the advantage that a program or service can be arranged in a very dignified manner. The obvious disadvantage is that only one person is permitted to express his views. All of the other persons present are voiceless listeners. The preacher or lecturer has no certain way of knowing whether or not his listeners understand him.

Sometimes the program will be devoted to a development of the views of some one speaker, but it is desired that these be presented more fully than would usually be done in a lecture alone. Yet the group may be too large for the discussion method. In such a case the forum method

may be used. Briefly, this method is as follows: one person delivers a lecture, following which questions are asked from the floor and answered by the same speaker. These questions may be either oral or written. The disadvantage of the oral question is that many persons cannot make themselves heard easily when asking questions. If there are more questions than the speaker will have time to answer they can be written and handed to him. He then selects and answers as many as the time will permit. One disadvantage of the written question is that the audience likes to know who asked the question. If the question is asked orally the audience can see and hear the questioner.

It is possible to devise many conbinations of the lecture and discussion methods in an effort to bring to a large audience some of the advantages of the discussion method.

One compromise method is called the panel method. The common practice in this method is the arrangement of several speakers on one program. These speakers can be arranged about a table in the front of the room so that all can be heard by the audience. The speakers carry on a discussion, for the benefit of an audience. If the speakers are carefully selected it is possible

to secure the expression of several viewpoints, yet with a group too large for general discussion.

The forum method can be combined with the panel method. The members of the panel may conduct a discussion, after which they present their answers to oral or written questions from the audience.

§ 7. Co-operative Living

Christianity carries with it the conception of a better world order. This conception is called the Kingdom of God. Inherent in it is the idea of brotherhood. In the achieving of such a Kingdom of God Christianity is to be considered as a way of life. It is activity. It is not a retirement from the activities of present day existence. Christian love in action means co-operation. Anything which prepares people for the Kingdom of God is a worthy Christian enterprise, and can well be included in the curriculum of religious education. Any kind of constructive activity in which people co-operate is to be encouraged by Christianity. Christians who desire to promote the oncoming of the Kingdom of God can well do it by proving to the world that they semselves can work in loving co-operation. In this way it can be demonstrated that Christianity

has in it the germs of world-wide brotherhood.

Many methods can be used to promote appreciation and brotherly feeling for other people.

International programs and dinners can well be used as a means of promoting the appreciation of other races. Conferences can help groups to share cultures.

Investigations and surveys of various types are valuable in getting church people to understand the facts necessary to the making of wise choices in social problems.

A large part of education is the doing of things. Through serving their fellow men church people can learn much about the needs of those people.

The church should take the lead in organizing anti-war meetings, and in the rallying of public opinion in the time of crisis.

Contact should be maintained by the church with other organizations interested in social service or reform.

§ 8. Guidance in Non-Church Activity

Religious education is interested in the development of personality. All experiences influence personality.

Some experiences improve personality, while others are harmful. During religious services the experiences are somewhat under control, and some attempt has been made in advance to select the experiences. The church cannot do this the entire week.

There are many experiences from which the pupil cannot escape, yet he has some degree of choice. The religious educator can aid the pupil in selecting experiences, and so far as he can do this he is forming the personality of the pupil. A church can recommend worth-while moving pictures, issue lists of books, recommend lectures,- and, in short guide the pupil into a week-long educational program. In doing this the church will not be competing with other agencies of the community, but will be guiding the pupil to those other agencies so that he may make use of them. This is much more economical than it would be for the church to attempt to render all of these servies directly to the pupil. Thus, in guiding the pupil into worth-while character-forming experiences the church can carry on its educational program throughout the week, and at a comparatively low cost.

§ 9. The Church as a Leaven

In policy and administration the religious organiza-

tion might well think of itself as the forerunner of the Kingdom of God. In all its actions it can set an example. It may not be able directly to control the standards of seculiar organizations, but it can set an example for them. It can be a leaven. Its members can become accustomed to high standards of administration within the religious organizations, then when they come in contact with seculiar organizations they will tend to be critical of those organizations which do not come up to the same high standards. The church should attempt to be a Kingdom of God in miniature.

In many ways can the church be an example and a leaven. It can teach its own members to regard the religious organization itself as a mere means to an end. If people are taught not to worship the religious organization they may learn not to worship the nation as such. If they can come to regard the church as a mere means to an end, they then may see that the state also is a mere means to an end. In this way it is possible that nationalism may cease to be a fetish, and a conception of world wide brotherhood may take its place. By sacrificing worship for itself, the church may serve all humanity.

III. METHODS: WITH PARTICULAR REFERENCE TO THE SCIENTIFIC ATTITUDE

§ 10. In General.

Since people learn by all of their experiences it follows that the very operation of the religious organization is in itself an educational function. The operation of the organization may be democratic or undemocratic. In the organization policies will be formulated and then administered. In the formation of policy there should be the greatest degree of relevant discussion which time will permit. All minority opinions should find expression. Since it is advantageous to hear all viewpoints before forming the policy it is the duty of everyone present to aid by the presentation of any viewpoint that is likely to be overlooked. After the policy has once been decided upon there begins the task of administration. By the very act of agreeing upon a policy some possible courses of conduct have been eliminated. Thus it is seen that there is a difference between the formation of policy and the administration of the policy, as regards the amount of discussion to be encouraged. Efficiency in mere administration does not demand the kind of discussion that is de-

sirable in the formation of policy. As the group makes a decision it should understand whether it is formulating a general policy or merely aiding in the carrying out of a policy arleady decided upon. The group should not be led to believe that it is formulating an original policy when it is merely administering a program, nor should it be led to believe that it is merely administering a program when it is actually formulating a policy. If there is any element of deceitfulness in the purpose of a meeting the proceeding is propagandistic and loses its educational value. If a committee is appointed to make a decision it should be permitted to make the decision,- it should not be merely a rubber stamp to approve a program already prepared for it. If a meeting has been planned for the purpose of promoting the administration of a program the purpose of the meeting should not be disguised. The people should not be told, in effect, that they have met to make an important decision, when they have merely been called to gether to listen to a plan which has all ready been adopted. There is educational value in the exposition of a well thought out plan of action which has been worked out by some re-

presentative body of the church. Propaganda is the evil to be avoided.

Both in policy formation and in administration it is often necessary to take action without having complete imformation. This is a compromise due to the lack of time, and must be recognized as such. To keep an organization functioning it is necessary to make a decision and to act upon it. But policy formation and the administration of policy are not to be confused with the scientific search for truth. Science knows no time limit; its quest is endless. To illustrate, if it is a question as to the advisability of mimeographing and mailing notices of a certain meeting, a decision must be made a certain length of time before the meeting. Having made a decision in such a case it may be very wasteful to change the plans too often. However, suppose the case is a discussion as to the Christian attitude toward other races, and more particularly a question as to the attitude to be taken toward the Negro churches of the neighborhood. Such a discussion should not be used as a means of forcing the group to come to a quick decision. No effort should be made to force the group

to come to a definite conclusion merely to have something to report. Any conclusion reached by such a group should be regarded as tentative only.

§ 11. Minorities

To be scientific in its method religious education must pay particular attention to the theories of minority groups. Most new ideas are repugnant to the majority of people. As a result of this the new idea is received first by some minority group. The scientific method demands that a careful search be made for all possible interpretations. This means that great attention is to be given to the minority and its philosophy carefully searched for values. These minorities should be encouraged to express themselves. Free discussion will weed out such ideas as are of no value. The prophetic movement has been essentially a movement of minorities. The church, in providing a place where minority views can be expressed is very definitely playing a part in the prophetic movement, and is performing one of its most valuable duties.

Not all minorities will be found within the membership roll of the church, or attending its services. The

religious organization must search outside the church for these other social theories. Contact must be made with many minority movements.

§ 12. Worship

In the development of the scientific spirit one of the greatest problems is the type of worship to be fostered.

Worship exists in many varied forms. It can be a mere exercise of infantilism. It may be an indiscriminating dwelling upon the thought of God as helper. In such a case the worshiper may actually lose much of his own initiative. He may repent of his unpleasant faults, and keep those that give him the most pleasure. He may have his social senses intensified, but narrowed. He may merely drift with the sentiment of the group with which he worships. His worship may be a hindrance to social progress.[1]

Worship may be a repeated examination of social issues, or it may be an escape from them.[2]

1. Coe, George Albert. What is Christian Education? p. 124
2. Ibid., p. 123.

The worship service may be a relic of the past because of anachronistic ritualistic practices. Morrison believes that the principal reason for the lack of popularity of the social gospel in the laity is the fact that it has merely been preached, and has not yet been embodied in the "cultus" of Christianity,- and in the term "cultus" he includes the worship service.[1]

Forms of cultus are mere means to ends. The danger is that they will be regarded as ends in themselves. Morrison warns that the priest may become the administrator of a static form of Worship which protects reactionary elements in society, blocks progress, and permits people to escape into unreality.

The aesthetic qualities of a worship service are usually developed as much as the finances and the artistic ability of the particular congregation will permit. There is a danger that religion will run to the "shelter of aesthetics".

The worship service embodies an element of vicarious experience. The vicarious experience may be one which the worshiper has never had and never will directly experience. In this form it is an escape from reality,

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1. Morrison, Charles Clayton. The Social Gospel and the Christian Cultus, p. 45.

and may make the realities of the present life all the more unbearable. Such a worship experience may be a serious menace to the personality of the worshiper. The experience of the worship service, achieved vicariously, may, on the other hand, be a re-living of past experiences. This ties the individual to the past,- especially to his own past, and may be a serious bar to social progress. The vicarious experiences which come to one from the drama of worship may pave the way for a future experience of the worshiper in actual life. In this latter form the worship service may be of tremendous value in preparing the worshiper for the hardships incidental to the struggle for social progress.

The scientific spirit keeps worship from becoming mere pious orthodoxy,- there are then scientifically arrived-at ideals at its basis. Worship can mean advance, rather than conservatism. Worship is not merely the dedication of the worshiper to old ideals; it includes the formation of new ideals and social goals.

§ 13. The Sermon

The sermon has long held a central position in

organized religious activity. At the least, it is usually a public declaration of the general principles of Christianity. The preacher is not merely preaching to the members of his church, he is preaching to the non-churched,- as the spokesman of the church.

The sermon is imbeddded in the worship service. Its prominent place makes it impressive. It is thus greatly emphasized.

The older view was that the sermon was used to transmit a truth which was never changing. The truth in some way had been revealed to the preacher, and he merely had to convey it to his listeners. George A. Coe in What is Christian Education? (page 215) expresses it in this manner: "Preaching started as a way of declaring a supposedly unchanging messa e; it understood its function to be that of sorting and transmission; and this conception of its function, becoming a tradition, has governed it even to the present day." Coe condemns this type of preaching: "Transmissive preaching is not better able than transmissive teaching in a Sunday-school to carry through the personality-principle of Christianity", (page 215).

Dr. Coe would make a radical change in the function of the sermon. His view is that declaring the truth is not enough. Learning must come through doing. Even in the case of a group as large as a congregation the method of learning must be doing. The congregation should learn by engaging in a project. "We must assume that the congregation does not merely listen, but also provides for itself means for conferences, discussions and prayer, through which an explicit group-consciousness and a common purpose can come into being, and that it provides itself with the means -- committees, experts, books, documents, financial resources -- for working at its problem and executing its purposes. Granted this setting, the answer is that preaching can help all along the line. It might take the initiative, showing how, out of the last project, or out of new events, a fresh project properly buds; it might analyze the new problem; describe precedents; present information scientifically acquired concerning nature, man, or history; report results and judge them by appropriate tests...There will be rigorous analysis of causes and effects."

Thus, would Dr. Coe have the entire congregation

become a school and engage in a project,- with the pastor acting as a sort of a director of projects.

Whether one adopts the older and more traditional view, or takes Coe's view, or adopts some compromise, the fact remains that the sermon is one of the most important parts of the educational program of the church. The preacher is the most important educator in the organized church.

If the entire process of religious education is to be scientific the sermon must also be scientific. Can the sermon be scientific? It is not the purpose of this paper to list all of the positive things that sermons ideally should accomplish. It will be sufficient to enumerate some of the tests which it should pass if it is to be scientific.

The sermon must be free from propaganda. That is, there should be nothing in it tending to deceive, even though the deceit may be practiced for a good purpose. To illustrate one form of propaganda, a minister might state in a sermon that the church stands for certain ideals, when in reality it is only the particular minister and a minority of his congregation which holds those particular views.

An element of propaganda may creep into the sermon through the unqualified use of disputed data. The collection and presentation of data is the task of the research worker rather than of the preacher. Ordinarily, the sermon should be based upon data which have been generally accepted by the type of people to whom the sermon is delivered. If the minister wishes to advance theories which are based upon disputed data he should be free to present the theories, but the sermon embodied in the worship service may not be the proper place to do so. The dignity of the worship service does not permit a free discussion concerning data. If to maintain the dignity of the worship service and the impressiveness of the sermon the preacher suppresses the fact that his data are in dispute, then the sermon partakes of some of the faults of propaganda. To suppress the doubtfulness of data is deceit.

Assuming a sermon to be free from propaganda and from disputed data, there are further tests to be passed by a sermon before it can be included in a system of religious education which is based upon scientific principles. The problem of analysis of data must be considered. Even though the data be beyond dispute, there

yet remains the task of analysing it. This is a task that should be undertaken when there is ample time for reflection and free opportunity for criticism and comparison of views. It would seem that the analysis is a function in which the social scientist is a specialist, and that the work could most profitably be done in written form where it can remain subject to further criticism. If the preacher adopts one of several disputed analyses and preaches a sermon in which this analysis is treated as the only possible analysis then the preacher has been builty of propagandistic methods in suppressing the other possible analyses. He can avoid being propogandistic by letting his congregation know that there is some dispute concerning the particular analysis to be adopted. Assuming that the preacher does this, is there any remaining objection to the sermon so far as the scientific spirit is concerned? The answer would depend upon the type of people in the congregation and the subject matter of the sermon. Will the members of the congregation be able to find for themselves the other possible solutions? A cultured and

critical congregation will do further reading on the subject, if interested, and in time will encounter the other possible solutions. On the other hand, if the congregation happens to be one not skilled in research in the library, and not in the habit of reading widely, they will probably never encounter the other possible solutions, and then the result will be as bad as if the preacher had not even mentioned the other solutions.

The objections to disputed material in the sermon do not imply that the preacher should never have an opportunity to present such material to his congregation. But it can better be presented in a forum or discussion group where there will be an opportunity to criticise. It might even be better to have it presented by outside speakers. On one occasion the outside speaker might present the matter in a forum program, then at a future date a discussion group can consider the same question.

IV. METHODS: WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF RESPECT FOR PERSONALITY

§ 14. In General

In attempting to develop personality there are many errors that should be avoided.

In the organization carrying on religious educational work the greater power and higher position must not be given to the person who has the most wealth and makes the larger contribution. Position must depend upon ability and willingness, not upon mere possessions.

Sins and errors on the part of the individual must not bar him from future growth in Christian usefulness. He may actually become a greater personality as a result of his overcoming weaknesses and handicaps.

Use democratic methods, especially within the organization carrying on religious education work. The leaders of the organization must not depart from democratic methods, even to gain an end that is apparently worthwhile.

Respect for the personality of persons occupying minority positions, must be insisted upon, even though their views cannot be made the policy of the

organization.

Avoid propagandistic-transmissive methods. Such methods imply that the teacher or the past is superior to the present personality.

§ 15. Types of People

If we value human personality we must recognize the differences in people. Some of these distinguishing traits are so basic as to dominate the whole thinking of the individual.[1] It is hard to decide to what extent the various types of persons have inherited their traits and to what extent they are due to environment. Suffice it to say at this point that as we actually encounter people in organized religious activity we find various types of people. Many attempts have been made to classify people according to types. Psychologically speaking man is still much of a mystery. However, some classifications have been suggested that are helpful in attempting to understand people.

In the following discussion of types of people

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1. Spranger, Edouard. Types of Men, passim.

certain traits are magnified and idealised in order that they may be more clearly portrayed. Most people are a combination of many of these traits. Most of these traits may appear in perverted forms, or they may be unduly developed in the individual.

The "theoretic" type is inclined toward the pure sciences. Such a person asks "Is the proposition true or false?" He is interested in solving problems and formulating theories. He is inclined not to be practical. He often fears the influence of the mystical and the poetical. This type is inclined to be an individualist, rather than social. His social life is often very limited, sometimes being confined to thos who have similar views. He lacks interest in the concrete; therefore he cannot apply his knowledge. He usually lacks executive ability. His chief weapons are criticism and polemics. He shows an opinion to be false or true, and then does not know what to do about it. He can sometimes center his whole ambition on the solution of a single problem.

In politics he is inclined to feel that education

is the only road to progress. Later he sometimes loses his faith in the masses of humanity.

In economic theories he is inclined to be a radical,- and to do nothing about it.

He is usually rather free from race prejudice.

In religion this type often considers critically purified knowledge to be the supreme value. Sometimes the theoretic type will be sympathetic toward religion, but will seek to formulate general laws concerning the psychological processes involved in religion.

The "economic" type, or what might be called the "practical" type thinks in terms of the satisfaction of material needs. The economic value is the highest value.

The unproductive consumer and the miser are perversions of this type.

To the economic type God is the "owner" of all things. When the economic type feels religious it is usually to thank God as the giver of all good and useful gifts.

The economic type is not necessarily selfish. He may worship economic efficiency in the abstract, regardless of any possible direct benefit to himself. Sometimes he deifies utility as such.

When one individual combines this type with the social he seeks to express his love for humanity by providing better means of producing and distributing the necessities of life. To such a type the supreme crime would be to destroy food in one locality while people are hungry in a place to which the food could have been sent.

The "aesthetic" type is keenly sensitive to beauty.

Fate and environment provide an impression. The individual supplies a unique quality of feeling. The aesthetic type is usually able to get a great amount of feeling with a minimum of reflection.

The artist is an aesthetic individual who can project his experiences into form.

The aesthetic type is usually marked by periods of depression and enthusiasm.

He is not anti-social, but is often eccentric.

In the realm of economic thinking he is often inclined toward socialism, but he is inclined to interpret it as "aesthetic individualism". He advocates

economic reconstruction because he believes that in such a way can the indiviudal be protected from distressing experiences.

In the realm of leadership he strives for no influence other than the influence of his artistic creations. He has no aptitude for practical politics.

In the field of religion he tends to regard beauty as the highest value. His god is a soul breathing in the world.

In the "social" type we find love and sympathy as the prominent traits. This love may be directed toward an individual, or toward all of humanity.

It is more than a mere understanding of human beings; as for a mere understanding of human beings, the theoretic type may excel.

The tendency to love people will often conflict with any attempt to theorize concerning the object of the devotiion.

This type tends toward communism in economic thinking. (The word "communism" is here reduced to its elemental sense of equal sharing of property.)

The social person is quite willing to be reduced to poverty if he can thereby aid the object of his devotion.

The love of the social person is not to be confused with erotic feelings. The object of the love of the social person may be utterly devoid of attractiveness. Love does not depend upon the attractiveness of the object.

In political thinking the social type tends toward anarchy; it has no patience with organization. If it cannot influence through love, it does not care to influence at all. It is not interested in giving careful thought to political and economic matters.

Social behavior is not necessarily due to the social trait. The theoretic person may behave in a social manner, even though he does not get any deep satisfaction from it. The economic person may realize that social behavior is the most efficient way of life. But with the social type the social form of behavior is the normal way of life.

The love of the social type may express it-

self in many ways. Not all expressions of love are socially desirable. Uncontrolled forms may be quite dangerous. Needless to say, there are perversions of the social instinct, or trait.

The purely social type would be inclined to take people as they are and not attempt to change them.

The love for humanity may furnish a powerful motive for social change. Where the social type also has a strong economic trait the combination may result in the political and economic reformer type of person.

The "political" type is interested in leadership. He seeks to have other people follow or benefit by his leadership. He does not try to make any great change in people, but seeks to understand them, and organize and lead them as they are when found by him. He is often inclined to conceal his own motives.

There is a danger that the political type will try to use people as a mere means to an end. He is often tempted to use hypocritical means to

secure his ends. The leader sometimes comes to regard his cause as self-evident, and loses the ability to view it in an objective manner so that he can justly evaluate it.

It is obvious that the desire to lead will sometimes conflict with educational theories,- it is much easier usually to lead people as they are than to change them.

Is there a "religious" type of person? Spranger belives there is. Religion is declared to be the search for the highest value. Nothing is outside the realm of religion. God is something, beyond the reaches of science, which gives meaning to the world. He who finds the highest value experiences salvation. A religious person is one whose mental structure is more or less permanently directed toward the creation of the highest and most satisfying "value-experience". That is, the religious type is the person who seems to think rather easily in religious terms.

Needless to say, the religious type furnishes the mystics.

The mystics and the theoretic people are in-

clined to despise each other.

It is to be noted that the social and the religious types are not identical. One can be religious without being social, and social without being religious.

In political thinking the religious type often tends toward anarchy.

No one individual is made up of any one or two of these types. Each person is a combination of several types, in fact each individual has in himself some of every type. However, it often happens that one or two types predominate. In developing life habits it is possible sometimes to have ones occupation or profession (that is, ones main activity) in one field, and a second activity in another field. It may happen that complete success is impossible in the main field of activity. One who works with human beings soon realizes that only a partial degree of success is to be expected. No leader or educator can ever be completely successful. A sensitive person cast in the role of an educator will always be haunted by the thought that his efforts have fallen short

of the goal. A social reformer will be harassed by the necessity of compromise. It is well for such a person to have an avocation in which he can excel, or in which his degree of success will be much higher than in his main activity.

§ 16. Interests

The religious educator must deal with people who have various interests. Their education is different, their financial status varies, some are married, some are unmarried. They differ greatly as to religious training.

Those who have children in their homes are often interested in problems of child guidance. The problem of good and bad moving pictures will be of interest to them. The whole question of public recreation should be interesting to them

To other people the problem of personal religion will of be of great importance. They will be interested in the prayer life and the study of sacred literature. Often they will look to the religious heroes of the past for much of their inspiration.

Those who have reached a view of religion which is more or less satisfactory to themselves will usually have some desire to tell others of those views. They will, in other words, be interested in the mission enterprise. This missionary fervor will sometimes be combined with a genuine interest in the culture of foreign peoples. Sometimes it will include an interest in the study of foreign religions.

Other people will be interested in the study of government and of the economic system under which they live. They will want to make these systems work as well as possible. Often they will not have in mind the possibility of any fundamental change in the social structure. Their main thought will probably be the placing of a better personnel in governmental positions and in the improvement of the morals of individual business men. Most of the people in this group will be moderately conservative so far as social theories are concerned, rarely will they be liberals, and the term radical will not in any sense apply to them. The catchword of this group will be "good government" and "civic affairs".

Another group of people will be primarily interested in problems of social and economic reconstruction. They will not be content with any program of mere improvement in the existing system. They will be primarily interested in the replacement of the present systems, economic and political, with better ones. They are radicals in the sense that they attempt to go to the root of the troubles. The mere fact that they attempt to go to the very source of our troubles will not mean that their solutions will always be sound,- in fact, their theories will present a great number of conflicting solutions.

People often appear to be apathetic and lacking in any vital interest. In most cases this is because their actual interests have not been located. It is doubtful if any normal person exists who is not interested in something.[1] It is one of the duties of the religious educator to help people find their real interests.

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1. Follett, Mary Parker. Creative Experience, p. 230

IV SOCIAL CHANGE

§ 17. As a Result of the Scientific Attitude

If enough Christians could be imbued with the scientific spirit, that alone would bring social change. It would permit Christians to understand causal connections. Their good intentions could be followed by effective actions. They could be intelligently good.

The scientific method has deep religious values. As man labors to build a better social order he is participating in creation. As the Christian participates in the search for knowledge he realizes that revelation is a continuous process. As revelation progresses man feels that he knows more and more about the will of God. As man participates in creation by helping to build a better social order he can truly feel himself to be in personal partnership with God.

The Christian with the scientific attitude holds all his social theories tentatively. He holds

no orthodoxies. He feels it to be his duty to constantly re-examine the status quo.

§ 18. As a Result of Respect for Personality

The respect for personality, the assumption that every human being is of value, will induce social change. If the appreciation of human personality is sufficiently strong people will change anything that injures it.

God and man are fellow creators. There is an element of the divine in every man. Other men must be recognized as fellow creators. When a person recognizes himself as sharing in creation he will feel a great responsibility for social change.

If a Christian values personality most highly and then finds that the existing social system is such as to injure personality, then there will be a tension created which will motivate the Christian to seek to change the social order.

CONCLUSION

In the foregoing the writer has attempted to establish the general propositions that the scientific method in religious education will result in social change of a well-directed type, and that respect for personality in religious education will in itself result in social change.

In addition, the writer has suggested various techniques for a system of religious education based upon the above theories.

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